1: Linton • E-5 (1926-27) 1933 FY8 Tanala FY8

When the column reached the *kianza*, it marched around the *trano be* six times. Just inside the west door two men with spears were stationed and these pretended to thrust at the spearsmen as they came in. The spearsmen entered one by one, as quickly as possible and went into the northern half of the house. The water carriers and children then entered without opposition. The circumciser stood on the edge of the *kianza*, outside the eastern "window" of the house. This window was as high as the door, but narrower. The water carriers passed out of the house again by the north door and stood beside the circumciser to pour water over the organs as they were cut. There was also a man who had medicine in the end of an *akondro fotsy* ("black banana") stalk. The bearers brought the children to the window one by one, the oldest child first. The circumciser drew the foreskin as far forward as possible and cut it off with a single stroke of a small, very sharp knife. A woman poured water over it and the man with the banana stalk squeezed a few drops of the medicine on it. The bearer then passed out with the child and the next took his place. The children were taken home and played no further part in the ceremony.

After the operation a feast was prepared in the *trano be* and eaten by all who had taken part in the ceremony but not by others. After this the cattle which were to be killed for the general feast were brought to the *kianza* and the white rice which had been prepared for it was heaped up there on mats. The head of one of the families which had had a child circumcised made a speech, thanking everyone for his help and offering him meat, rice and rum. The number of cattle to be killed was announced and two or three were slaughtered each day. The feast might last a week. All the people danced and sang and the children's parents were always expected to dance. After the father had danced, his close relatives gave him gifts, money and even cattle, to honor him publicly. The other dancers received small gifts, the Tanala custom at all feasts. There was a good deal of rum drinking and much sexual license. The latter was an accompaniment of most Tanala feasts and it was not considered as a part of the ceremony.

The ceremony just described was that practiced by the Manandriana gens, which had assumed royal rank. The ceremonies of the other gentes were simpler. They did not take women or children to the water and only the spearsmen were attacked on the return. The water carriers were men, who might bring the water in utensils of any sort. The Zafimaniry and Zafindiamanana gentes stationed